

# On trial - again

Last Friday, Ismail Haridy appeared in court for the fourth time to face the same charge of criminal assault, only nothing happened; the prosecution had failed to appear. The judge had no alternative but to postpone the hearing. So, Ismail will have to appear for a fifth time on Feb. 21 to face the same charge - one that has already been thrown out of court once because of a lack of evidence.

This is the situation in a long, complex history of police harassment. On July 16, 1973 Ismail first called the police to arbitrate in a disagreement which arose over a \$15.00 bill for a bowl of soup and cup of tea. Since then, he has received two severe beatings from the police. He now bears a scar across most of his forehead and wears two false teeth replacing those he lost in the beatings.

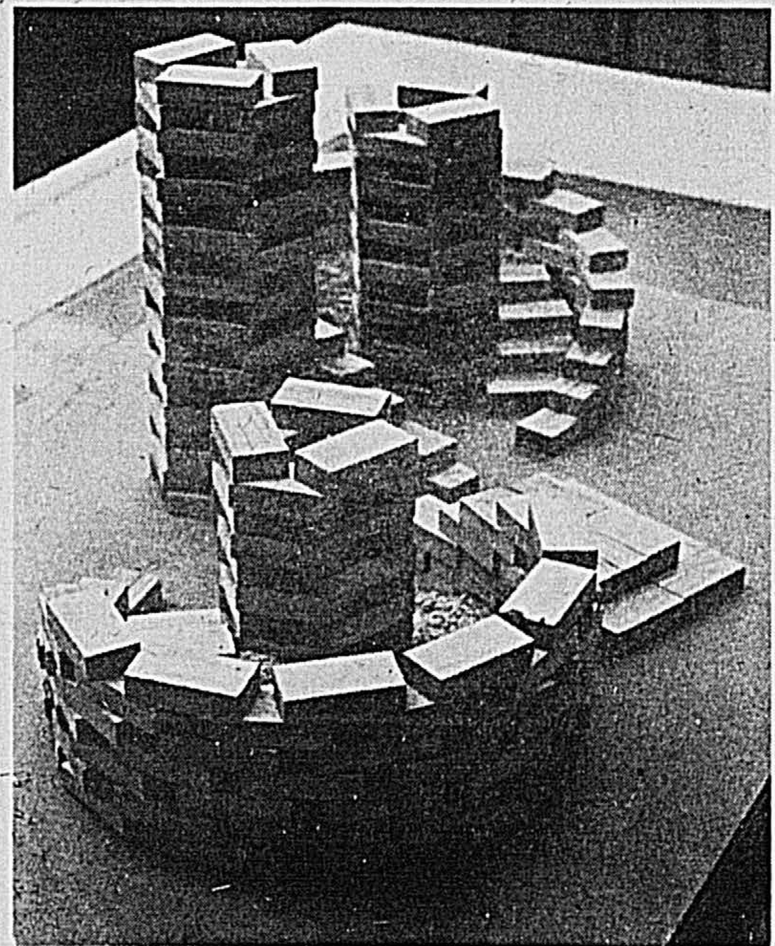
Indeed, one might ask, "Why Ismail?". He is not active in any political organization and has never before been in any conflict with the law. One McGill student remarked after the last hearing, "He's such a nice guy whose getting harassed for no reason at all - just like any other student you'd meet at McGill. He's really a good person."

But Ismail Haridy does have two strikes against him. First, he is black, and in this current economic situation of inflation and unemployment, minority groups are first to be attacked. But more importantly, Ismail has refused to cooperate with police attempts to cover up his beatings. He has spoken to the press; several magazines and T.V. stations have carried his story. He has refused police offers to pay for damages in return for his silence. Further-

more, Juanita Westmoreland, a prominent Montreal lawyer, has taken his case. Ismail has become a painful thorn to the police department and they are very aware of his presence.

Perhaps, the police have strengthened their case with new witnesses. Perhaps, they will charge him with further crimes as they have already threatened to do. But whatever the eventual outcome, Ismail Haridy is an innocent Canadian citizen and a student of McGill university who deserves more than he has received at the hands of the Canadian judicial system. Students who wish to obtain further information or who wish to help by attending his trial on February 21 should please contact Rob Long at 843-3441.

Robert Long



Dana E.

We can be sure that the weather can warm up just in time to melt the real version of the Winter Carnival Ice Palace. This model, designed by Carol Scheffer, portrays the structure that will soon rise on the lower campus.

## McGILL DAILY

VOL. 64 NO. 73

TUESDAY, FEBRUARY 11, 1975

3 CENTS

# India: caste into prison

by Ted Nation

Over 40,000 political prisoners sit awaiting trial in Indian jails, said Hari Sharma, professor of Political Science at Simon Fraser University, last night.

"Under the pretext of external security, thousands have been massacred by para-military forces since the class revolution in Naxalbari in 1967," said Sharma speaking to the Afro-Asian Latin American Solidarity Committee.

Sharma said that India's government, operating since 1960 under martial law, was committed to preserving the caste system. Therefore it suppressed revolt with strategic armed camps and search and destroy missions. He cited one example of workers who refused to work, and were then fired upon and burnt to death by the landlords and their agents. Sharma said all charges were dropped by the Madras courts because of the class status of the landlords.

Sharma described the economic conditions prevailing in

India that have necessitated a revolt of the classes. While India has made great industrial advances, and has many signs of material affluence, over two-thirds of her population currently live under the world level of basic subsistence, Sharma said.

To suppress the dissent, Sharma said, "Right-wing fascist groups and communist youth organizations in Calcutta have been equipped with police weapons and been allowed to clean up their neighbourhoods by going door to door, dragging people out and slaughtering them."

"Lawyers, magistrates and cultural figures who speak out against the brutality are beaten up, while the commissions promised to investigate these crimes are never enacted," Sharma said.

"India's penal code, based on nineteenth century British law, contains many laws supposedly for national defense such as the Border Security Act, but are actually for internal suppression, Sharma said.

### Pension Plan conference

A conference on McGill's Pension Plan with speakers J. Weldon, professor of economics and J. Gargiso, the maintenance workers union representative will be held tonight at 5:15 p.m. in Union 307. Sponsored by the Library Assistants Union Drive.

### A night with Jack Scott

Jack Scott, labour organizer, union leader and author still active in the workers' movement in B.C. will be giving a conference on "The History of the Canadian Working Class," tonight at 8 p.m. in Union 307. Sponsored by the Workers' Support Committee.

# Canada's concentration camps

by June K. Tanaka

Discrimination, says J.D. Rose, is the behavioral expression of intergroup prejudice, most of which can be reduced to cognitive and affective forms. He also says that prejudice may be not so much a cause of discrimination as an effect of it. Whichever the case may be, such behavioral expression in its intense and organized form was experienced by the Japanese minority that lived on the west coast of B.C. before the 2nd World War.

The prejudice and discrimination began early, were constantly fanned during the depression years, and, with the outbreak of war, flared into hysteria, resulting in government action for the wholesale uprooting and dispersal of the entire Japanese population, an act without real parallel in the history of Canada.

One might argue that it was wartime, when people tend to become irrational with fear and suspicion. But the roots of hostility were already there when war broke out, and though there were voices raised urging fairness, they were drowned in the louder and insistent voices of the racists who saw the ideal opportunity to expel the Japanese. Even now, some people are unaware that such a thing could have happened in a land which prides itself on democratic principles.

### Japanese settle in B.C.

In order to see how this came about it is necessary to look briefly at the earlier years.

The first Japanese came to B.C. in

1875 and took part in the settling of the west as railroad workers, miners, lumbermen and fishermen. They gradually settled into rural and urban areas, hacking out farms in the Fraser Valley and venturing into small businesses in the cities. The Japanese were hard working and law abiding people, but as early as 1891 anti-Japanese forces were at work aiming at their restriction. These forces succeeded when in 1902 a bill was passed which disenfranchised the Japanese.

Shortly afterwards, an "Asiatic Exclusion League" was formed which charged that the Japanese were "extremely aggressive, and unless checked would ultimately control B.C." In 1907 a mass parade held by this group marched into Powell St., a Japanese business section, and mob violence devastated the area. After the riot a series of laws were passed which gradually reduced the entry of Japanese into Canada until in 1928 it was 150. The quota system has since gone, but a glance at the 1946-1968 Immigration Statistics still shows a selective process against Japanese immigration:

Japan — 4147  
Morocco — 8522  
Hong Kong-10555  
India — 29670  
Australia — 31056

In 1942 there were 22,000 people of Japanese extraction living in B.C., 8000 of whom were in greater Vancouver engaged in various small businesses

Continued on page 4



## Exhibition & Sale of Fine Art Prints

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Watch your favourite sports on our 4  
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Rendez-vous of all MCGILL STUDENTS

Early Breakfast—8:00 to 11:00 AM.

## GREAT TUESDAY SPECIAL

From 5 to 8 pm  
ALL THE SPAGHETTI YOU  
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SANDWICHES AND SUBMARINES ANY DAY

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## classifieds

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advertising office at the Univer-  
sity Centre from 9 am to 5 pm.  
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Rates: 3 consecutive inser-  
tions—\$3.00 maximum \* 20  
words. 15 cents per extra word.

### HOUSING

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Parking and Apartment (separate or together)  
available near McGill. Call 288-4032 or 843-  
5339, evenings.

### TYPING

Typing services near campus. Phone 288-6974  
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### ENTERTAINMENT

Take your love to a movie! ROMEO and  
JULIETTE. Fri., Feb. 14, in L132. 7 & 9:30 p.m.  
Info MFS 392-8934.

### FOR SALE

Pioneer SX-626 AM/FM stereo receiver. Under  
unconditional warranty for 1½ more years.  
Paid \$430. Any reasonable offer accepted. Call  
489-4156.

### JOBS

Part-time help wanted at Townies Boutique—  
Call Jennifer at ... 844-1454.

### WANTED

Actor or actress with flair for comedy to appear  
in film production. Call immediately Mike  
688-0099 or Tony 722-3462.

### MISCELLANEOUS

MOVING? Graduate student-trucks available,  
efficiency and reliability absolutely guaran-  
teed, book now for April, move anything—low  
rates, Tim 481-6385.

Join us for a weekly celebration of the Eucha-  
rist. Simple, contemporary Anglican Liturgy.  
Every Fri. 1:00 Yellow Door Coffee House, se-  
cond floor. Info: 392-4947.

### PERSONAL

Problem? Feel you need to rap with a rabbi?  
Call Israel Hausman 341-3580.

Problem? Feel you want to rap with an Engi-  
neer? Come to the Engineering Blood Drive,  
McConnell Engineering Building, Tuesday  
Feb. 11, Wednesday Feb. 12.

LARA, the suspense is killing me. Please come  
say hello. Paul.

Hey Skeats! Remember the good old days  
when we used to jitterbug to "Runaway" and  
"Hats Off to Larry"? Well, guess who's coming  
to McGill for the Winter Carnival's 50's Dance  
—DEL SHANNON! It's almost too good to be  
true. Can't wait to see you there. Don't forget—  
Wed. Feb. 19. It's the cat's pajamas!

## Campus Legal Aid

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Phone: 392-8918  
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## Anglican Eucharist

Simple, contemporary liturgy

ASH WEDNESDAY,  
12:45 p.m. Feb. 12

Yellow Door Coffee House  
2nd floor  
3625 Avlmer St.

ALL WELCOME

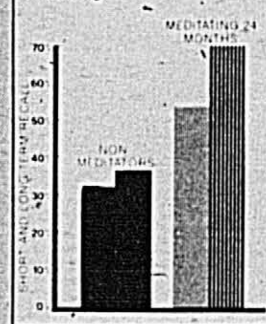
Student Christian Movement  
in McGill University

### LOST

Glasses lost Thurs. 6th near Management Lib-  
rary. Clear plastic frames tinted glass prescrip-  
tion, please call 392-5184 or 271-3350 (11 p.m.).  
Reward.

One pint of blood. Reward—one pint of beer.  
Return to Engineering Blood Drive, McConnell  
Engineering Building, Tuesday Feb. 11, Wed-  
nesday Feb. 12.

### Increased Learning Ability



Studies show that meditators  
perform better on recall tests and  
learn more quickly than non-medi-  
tators. Meditators also show signifi-  
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tween months of continued practice  
of Transcendental Meditation and  
increasing improvements in recall  
ability demonstrates that TM di-  
rectly improves the ability to learn.

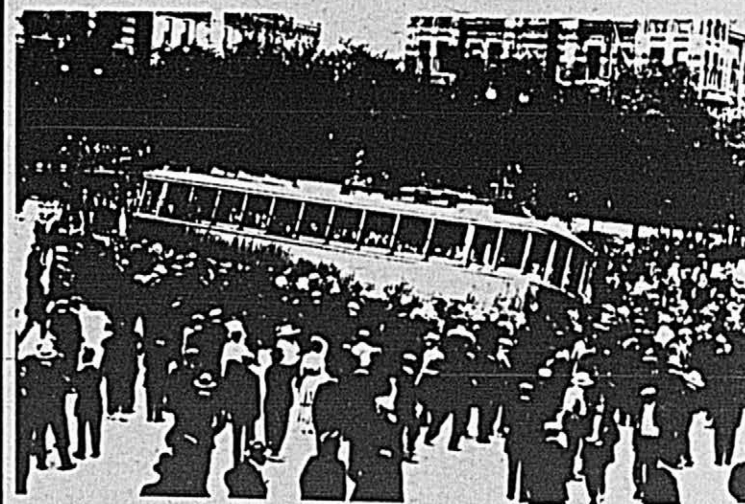
Special Introductory Lectures:  
Tues. Leacock 16 at 1 p.m. or Wed. Leacock 16 at 1 p.m.

Workers' Support Committee and McGill  
Debating Union present:

## Jack Scott

author of  
**Sweat and Struggle**  
Speaking on

## The History of the Canadian Working Class



Union 307

8 PM

Tuesday, February 11.



## Comment

## Carnival comment retracted

On Sunday night two Daily editors on duty decided to withdraw an ad submitted by the McGill Winter Carnival committee because the event and the wording of the ad was, in our view, sexist.

The original ad read as follows: "Hi sexy...think you're good looking? Why not try and prove it. Sign up for the 'Snow White and Seventh Dwarf Beauty Contest.' P.S. Both beautiful women and devastating dudes needed!!"

In the space where the ad was to have appeared, the Daily put the following statement:

Hi readers....

The advertisement that was to

appear in this space started off: 'Hi sexy...think you're good looking?'

McGill Winter Carnival '75 is holding a beauty contest and wants to get around charges of sexism by advertising for 'devastating dudes' as well as 'beautiful women'. This doesn't change the fact that beauty contests always bring to mind women in bathing suits parading in front of male judges like cattle at an auction.

Beauty contests dehumanize and exploit women, and represent a degrading approach to all people: boycott the Winter Carnival Beauty Contest.

Yesterday after much discussion among ourselves and with the Winter Carnival Committee, the Daily editors agreed we made a mistake in the way we responded.

Although we agree that our position on the beauty contest was right, we realize that it was wrong (1) to not have contacted the Committee beforehand and discussed our objections to the ad with them before withdrawing it and (2) to print our statement under the official logo of the McGill Winter Carnival.

We apologize to the Winter Carnival Committee for these mistakes.

The Editors

# McGILL DAILY

The McGill Daily is published by the Students' Society of McGill University, 3480 McTavish Street, Montreal. Editorial opinions expressed are those of the staff and not the official opinion of the Students' Society. Printed at Imprimerie Dumont, Lasalle, Quebec.  
Editorial offices: 392-8955-6-7-8.  
Advertising office: 392-8902.

First, are you our sort of person?

Do you wear

A glass eye, false teeth or a crutch,  
A brace or a hook,  
Rubber breasts or a rubber crotch,

Stitches to show something's missing? No, no? Then

How can we give you a thing?

Stop crying.

Open your hand.

Empty? Empty. Here is a hand

To fill and willing

To bring teacups and roll away headaches

And do whatever you tell it.

Will you marry it?

It is guaranteed

To thumb shut your eyes at the end

And dissolve of sorrow.

We make new stock from the salt.

I notice you are stark naked.

How about this suit—

Black and stiff, but not a bad fit.

Will you marry it?

It is waterproof, shatterproof,  
Against fire and bombs through the roof.  
Believe me, they'll bury you in it.

Now your head, excuse me, is empty.

I have the ticket for that.

Come here, sweetie, out of the closet.

Well, what do you think of that?

Naked as paper to start

But in twenty-five years she'll be silver,  
In fifty, gold.

A living doll, everywhere you look.

It can sew, it can cook,

It can talk, talk, talk.

It works, there is nothing wrong with it.

You have a hole, it's a poultice.

You have an eye, it's an image.

Now boy, it's your last resort.

Will you marry it, marry it, marry it, marry it?

Sylvia Plath

copyright 1965 by Ted Hughes

(Submitted by The McGill Women's Union)

## Today

## Free pancakes:

All are welcome at the annual Religious Studies free pancake lunch. Follows short chapel service. Noon, Birks Building - 3520 University.

## McGill Christian Fellowship:

"The Family": A study of Christian relationships around us. Brett Cane will be our guest speaker. 1 p.m., Union 327.

## McGill Outing Club:

Film on cross-country skiing. Come find out about our winter activities. 7:30 p.m., Union Ballroom.

## Players Club et l'A.E.F.U.M.:

Presentent "La Visite au Musée, un panorama du théâtre Québécois, au Sandwich Theatre. Troisième étage de l'Union Centre. Mardi, à 1200h. Gratuit!

## Workers Support Committee:

Jack Scott will be speaking in Union 307 at 8 p.m. Also regular meeting at 6 p.m. in WSC office B-41. Scott's visit is sponsored by the Workers' Support Committee.

## Christian Science lecture:

Charles Ferris will be giving a short talk entitled "What is your Lifestyle?" All are welcome. 8 p.m. McConnell Hall Common Room.

## Transcendental meditation:

Introductory Lecture by trained teacher. Free admission. 1 p.m., Leacock 116.

## Ski team:

Very important meeting concerning next races. Gym Lounge 5 p.m.

## C U S O:

Information Booth. All day. Burnside Hall.

## Caribbean Students' Association:

Two speakers: Grenada, Nation in turmoil, Uganda, Life under Idi Amin. Maurice Bishop and Horace Campbell are speakers. 7:30 p.m., Union B26-27.

## Alpha Gamma Delta:

All women welcome! Join us for coffee. Today, 3-5 p.m. 3563 University St. Apt. 10.

## Drugs:

Their nature, Actions and use. No prerequisites. All welcome. 6 p.m.; McIntyre Medical Building Rm 1346.

## Kappa Alpha Theta Women's fraternity:

What more can we say? Come and hear it all this afternoon over coffee between 3:30 and 5:30. 546 Milton, Apt. 2.

## MCSS Choral Group:

Cast Rehearsal before performance. Important for all members to attend. Redpath Hall 7:30 p.m.

## Gamm Phi Beta Women's fraternity:

Girls - Forget your diets for one night and come over for dessert. Meet us at 475 Prince Arthur from 7 - 8:30 p.m.

## What's What

## GAMMA PHI BETA WOMEN'S FRATERNITY

Girls - forget the diet for one night and come over for dessert. Meet us at 475 Prince Arthur from 7:00-8:30 p.m. on Feb. 11.

## ALPHA GAMMA DELTA WOMEN'S FRATERNITY

Feel the need to be inspired? Come and make inspirational friends with the "Alpha Gams"! Coffee anytime between 3 and 5 Feb. 11. 3563 University St. Apt. 10 849-8820.

## KAPPA ALPHA THETA WOMEN'S FRATERNITY

Between or after classes, its great to stop over at the fraternity. See you for coffee today at 3:30-5:30 at 546 Milton, Apt. 2, or call us at 288-6542. (672-7828 after 5 p.m.).

## STUDENT NEEDING ALTERNATE GOALS

Discussions, lectures, workshops for those students who have returned to school after some interruption in their education. Meetings every Thursday at 12:15, McGill Counselling Service, 522 Pine Ave.

## 'ASSOCIATION DES ETUDIANTS

FRANCOPHONE DE L'UNIVERSITE MCGILL. Samedi 15 février, soirée et danse à la cidrerie C.P.O.: renseignement a notre nouveau local, au sous sol du Centre des Etudes Canadiennes Françaises, 3475 Peel; de 12:00 à 14:00 h. chaque jour de la semaine: Notre journal est disponible au même local.

## CIRCLE K INTERNATIONAL

Mr. Eddie Polak, prominent member of Quebec Association for Children With Learning Disabilities will give speech on Wednesday; 5:15 Currie Gym conference room. Coffee and donuts.

## MCGILL FOR FARMWORKERS

Meeting: 5-7 p.m., Union 307

## INTRAMURAL DEBATE

Bring your friends to McGill's second Intramural Debating Tournament. Resolved: "The right to determine the contents of one's own mind is second to the right to life itself." Saturday, Feb. 15, 9 a.m., Leacock. Details: Debating Union.

## ITALIAN STUDENTS' SOCIETY

General meeting on Wednesday Feb. 12 - 4:00 p.m. Union 327.

## SOCIOLOGY STUDENTS

Meeting to discuss issues for the reps to present to the Soc. Undergrad Committee. Wednesday, 1 p.m. in Leacock 632.

## MIDDLE EAST STUDY GROUP

Weekly discussion on Thursday, 8:00 p.m. 3460 Stanley third floor. Topic: The Decade 1938-48.

## MCGILL OUTING CLUB

Ski trip this Sunday, Feb. 16, to Owl's Head. Bus leaves Roddick Gates at 7:00 a.m. Tickets \$7.75 at Union box office.

## MCGILL CHINESE STUDENTS' SOCIETY

Films from People's China: "Martial Arts"; "China Today"; and Chinese feature films "Firey Era". F.D.A. Auditorium, Feb. 12, 8:00 p.m.

Films by Felix Greene: "One Man's China" (4 parts). F.D.A. Auditorium Feb. 14, 8:00 p.m. (Documentary films from Taiwan have been cancelled.)

## Letters

## Debate on week's topic?

To the Daily:

I would like to reiterate my request, this time by writing that the Daily staff in charge of each "week topic," such as about science and society or about racism, arrange for a live debate on each of the topics. This debate could take place a few days after the week's topic, involving article contributors and the general public. This is, in my opinion, one possible way of enhancing what you are trying to do.

Joseph Battat

[Ed. note: Thanks for the suggestion. Does anyone else think this would be a good idea?]

## Smokers should consider non-smokers

To the Editor:

As a student at this university I spend many hours in classrooms, mostly at lectures, but often at movies, club meetings, and so on. I have often been discomforted by cigarette smoke. As well, many of my classmates are annoyed/nauseated by cigarette smoke. I am also aware that some of my classmates would be annoyed if prevented from smoking.

Cigarette smoke has been shown not only to be an

annoyance, but a real health hazard to smoker and non-smoker alike. Robert J. Naumann of the Space Sciences Laboratory at Marshall Space Flight Center in Alabama has said, "It is clear that the enforcement of clean air standards is wasted on smokers; however, it also appears impossible to maintain clean air standards in the presence of smokers. If we are really serious about clean air, the use of tobacco must be controlled as well as pollution from automotive and industrial sources."

New York City has recently banned smoking in indoor areas, with fines of \$1,000 for violators. Similar bans, with lesser penalties, apply all over the world.

Such stuff is perhaps a little high powered for the average McGillite. Many students blithely ignore the posted signs in classrooms which forbid smoking. In some ways well and good... laws and rules should be questioned and perhaps ignored if there is little substance behind them.

But such rules are increasingly being made not for fire regulation but for the comfort of the non-smoker. Is it too much to ask, whether no smoking signs exist or not, that smokers consider the comfort and health of their neighbour and smoke during breaks between classes or leave the lecture hall if it is not possible for them to wait? I hope not.

Robert Baker



# "Send 'em back to Japland"

## Camps....

Continued from page 1

such as confectioneries, groceries, service stations, etc. Unable to vote, (though they all paid taxes) excluded from employment in provincial and municipal services and in professions like teaching, law, pharmacy, they were at the mercy of politicians who wanted to take advantage of prejudice against the Japanese.

In contrast to the Chinese, who at that time were mostly men and were allowed to work all over the country, the Japanese raised their families and stayed mainly along the coast and in the lower Fraser area.

Here we, the second generation (hereafter called nisei) were born and grew up. We spoke Japanese at home and English outside. Most of us went to Japanese school after public schools, though by high school age very few continued. Our parents' expectation of traditional obedience, restraint and conformity sometimes clashed with our Canadian spirit of freedom of expression and individualism, but we tried to be good Canadians by absorbing the best of both cultures, as our Japanese teachers often told us.

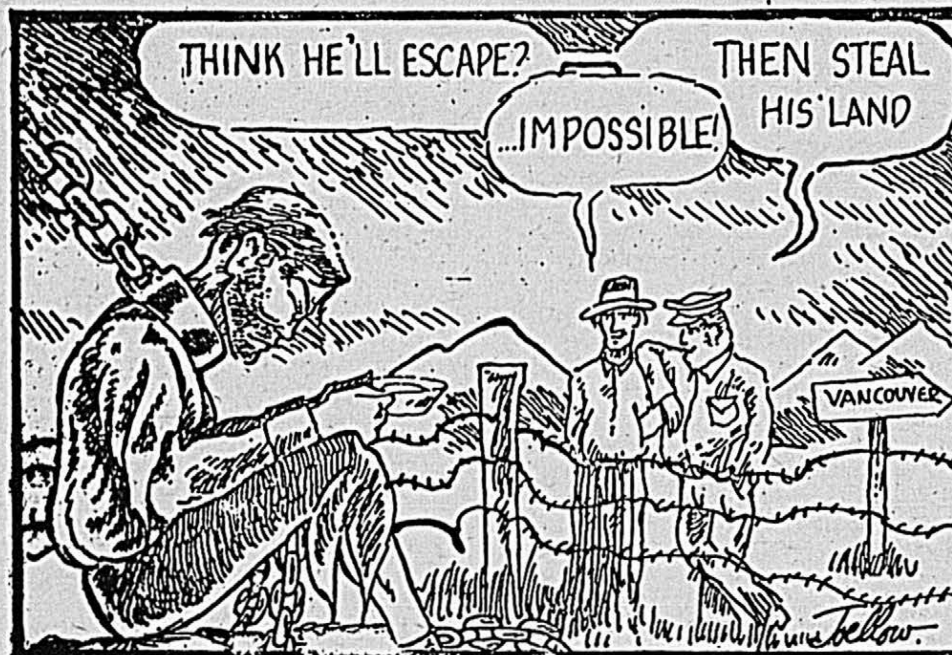
As we grew up we sensed, saw and felt the sting of discrimination in the larger society. Some theatres practised segregation. Once, my English classmates and I went to a public swimming pool where I was refused admittance. Outraged, my classmates protested, but it was "management's policy", and though the man had nothing against me personally, he didn't want to "set a precedent"—the convenient platitude of the B.C. "Fairweather liberal," more of whom I was to meet later.

From time to time we would see anti-Japanese articles in the daily papers. An alderman of the City Council proposed segregation "as 'they' are filtering into the best residential areas of the city", another: "B.C. must be kept white..."

Adding to discrimination was the depression, which further made it difficult for the nisei to get decent employment. University and high school graduates worked in logging camps and menial jobs. Despite these hardships, the Japanese persevered in whatever was available and gradually thrived. They had their own boats along the coast from Vancouver to Prince Rupert and some people noted that the Japanese had the "best lands" in the Fraser Valley, forgetting that they were made so by tireless work. These began to cause envy, later turning to hate and agitation for restrictive measures. This was the rough background when World War II struck.

### War with Japan

Pearl Harbour was like a spiritual bombshell to us nisei. The shock, disbelief and bewilderment were like a nightmare. At first the Vancouver papers carried articles assuring the white populace of the loyalty of the Canadian Japanese. But the attacks and successes of Japan's military forces (Alaskan coast, Singapore) served to reinforce the already existing prejudice and make the



whites jittery, causing them to ask "What if the invaders came to B.C.?" or to make wild statements like: "Some of the fishermen are disguised naval officers."

Restrictions came one after another. Curfew was declared for all person of Japanese ancestry. The RCMP confiscated weapons, cameras, radios; motor vehicles were banned. Such had not been the case with German or Italian born citizens. All Japanese language schools and newspapers were ordered closed. 1100 fishing boats were impounded and brought down from the upper coastal ports under naval escort to be anchored near Vancouver. This was not only an economic blow to the Japanese, but affected the whole industry as there were not enough fishermen to harvest the requirements. Nevertheless, the Fishermen's Union opposed the renewal of Japanese licenses.

But this was not enough. Daily letters to the press urged the detention and removal of all Japanese. Here was the ideal opportunity to get rid of unwanted competition. Various labor groups clamored for speedy action. Local councilmen and some members of Parliament urged removal for personal political advantage and presented demands to Ottawa for action against the Japanese.

The Federal Government had on different occasions declared that, as a result of investigation by the Special Committee on Orientals in B.C., none of the Japanese had been found guilty of any offense against the security of Canada. In order to prove their loyalty to Canada, nisei like my husband had applied for enlistment in the Canadian army, but were refused.

Thus, the industrial and political pressures from B.C. forced the Federal Government to set in motion the removal of "all members of the Japanese race," whether Canadian born or not, without hearing or trial.

### The Evacuation

The B.C. Security Commission was formed to look after the evacuation, and all movement of Japanese were brought under the control of this body. 100 miles of the coastline was declared a "protected zone" from which all Japanese were forced to leave. The

Vancouver exhibition buildings were expropriated as a clearing station at which evacuees from different areas were received, registered and thence sent to interior camps. The first arrivals from remote coastal areas received only 24 hours notice to leave their homes and left with the barest necessities.

Originally the plan was to first remove the men inland to road projects and the women to interior towns. When the order came, some men went, others refused, objecting to the low wages, separation from their families and concern for their property. These recalcitrants were rounded up by the RCMP and sent to internment camps. Family groups were relocated to the Alberta sugar beet farms where there was a labor shortage. They were mostly farmers, but others with no farming experience also went so they could stay together as families. Single people and those with financial resources to re-establish themselves went directly to their destination in eastern cities.

But the evacuation was not going too well. Growing resentment among the nisei led to "sit down strikes" and petitions to the government showing their willingness to cooperate with the general government policy, but their refusal to have their families broken up. They urged other not to move. The RCMP picked up the leaders of this group and sent them to eastern internment camps at Angler and Petawawa, but others kept taking their places. My husband was one. After selling our possessions at a fraction of their value and storing a few valuables in a warehouse, we moved to a vacated house, and here the "Mounties" came to search for him. He was out at the time, but since then I thought each day may be our last day together for a long time and prepared his favorite meals.

With racists impatiently urging speedier removal on one side and others urging resistance on the other, the Security Commission had to change its policy of "men first", and on July 1, 1942 it sent word to the leaders that it would meet with them. Families would be moved together. If the leaders would assist in the relocation. This was agreed, and the mass exodus began.

### The Relocation

Relocation was mostly to interior

"ghost towns", former mining towns in the interior of B.C. The able men went first to build and prepare lodging and hospital facilities, etc. and the women and children followed as these became available. Our temporary quarters was a bunkhouse shared with many other evacuees. My husband joined us in October. Eventually housing, medical care and primary education were provided free, but no one could visit other centres without a permit from the RCMP.

The many hardships suffered in hastily built accommodation in Slocan coupled with a record cold winter need not be mentioned here. In 1945 the government ordered the separation of Japanese into two groups: those wishing repatriation to Japan and those intending to remain in Canada. If staying, further relocation east of the Rockies was required. Slocan was to be the clearing place for repatriates, and Kaslo for the others, and thus we moved to Kaslo, a small town on Kootenay Lake.

A few of the towns had welcomed the Japanese, as they provided economic stimulus to the area, but many had strongly objected to the influx. There was much newspaper propaganda on the "cunning and savagery" of the Japanese, and prejudice in its cognitive form had preceded their arrival. Fearsome caricatures and cruel line "Once a Jap, always a Jap" caused some residents to demand barbed wire fences around their homes.

Once the Japanese came, the residents were surprised that they were harmless people that spoke English, and were soon proving themselves decent citizens. The former distrust and aversion turned to trust and neighbourliness.

The war ended while we were still in Kaslo. My husband had found an accounting job in Montreal, but because of the housing shortage at that time we came nine months later in 1946.

### Resettlement

Our first home was in the eastern French sector. The flat was filled with junk furniture for which we had to pay \$1000 in cash (key money) before we could rent it. Whenever I went out to shop, surprised faces would stare and voices whisper "les chinois", but there was no animosity. Proud as I was of Japanese descent there was no need to correct them. The children made friends in no time and were soon speaking French just like them, fast and unintelligible to me.

Other evacuees were finding the same lack of discrimination in their new environment. Especially in the larger cities, the Japanese-Canadians were proving their capability and being completely integrated in their respective communities. Inter-racial marriages, a rarity in B.C., are now common across Canada, according to the Japanese papers. Half of my own relatives have Anglo-Saxon spouses and seem happy. Our youngest son recently married a fine English girl. He was only a baby when he came to Montreal. We have come a long way.

I am not implying that assimilation is the happy ending or answer to racial prejudice and discrimination, although it certainly is one way. I think that prejudice in many cases is largely ignorance which melts in the light of



knowledge, and it exists because of stereotyped notions which no one bothers to correct, or the individual's own resistance to change. Learning something of the other's culture helps in lessening the social distance of prejudice. Judo, karate, ikebana (Japanese flower arrangement) are typical examples.

Here in Montreal, although there is the French versus English factor, as far as we are concerned it is the place that gave us back our self respect, our dignity as Japanese-Canadians. My husband is in business with men working for him. Son No. 1 was picked from among McGill graduates to help set up a branch of an American company and is with them still, in control of engineering and automation. He is a speaker at various conventions, and is chairman of a committee for vocational training study for the Protestant School Board. Son No. 2, president of the engineering graduates of McGill, is a civil engineer in Toronto studying for his MBA. The youngest is an architect and a McGill fraternity member. Our only daughter was for many years a notarial secretary and is married to a busy dentist whose clients are Caucasian.

I mention the above with the natural pride of a fond parent, but also to illustrate the complete lack of racial prejudice here. Such positions would have been unthinkable in pre-war B.C. with its deep-rooted hostility. In recent years, the upsurge of trade with Japan has inevitably added towards creating a favorable climate for the Japanese-Canadians.

Our children, known as sansei (3rd generation), do not have the Japanese consciousness of their parents, though we too are less conscious now. Never having known discrimination, they regard racial origin as incidental, and see people of any nationality simply as another person, and I think this is a wholesome attitude.

In Toronto there are over 8,000 Japanese, and in Montreal about 1,000. On June 7, 1964 at the opening ceremony of their newly built Cultural Centre, former P.M. Lester Pearson declared: "The action of the Canadian government of the day, though taken under the stress and fears and irrationalities of war, was a black mark against Canada's traditional fairness and devotion to the principles of human rights. We have no reason to be proud of this episode nor are we....."

The evacuation with its pain and turmoil is now a memory. The isseis (1st generation) have lost much,<sup>1</sup> but the niseis (2nd generation) were at least able to rebuild, and when I think of the sanseis with their unlimited opportunities to become whatever they want, free from bigotry and discrimination, then I believe that the enforced removal and dispersal of all persons of Japanese ancestry across Canada was actually a blessing in disguise for this minority.

<sup>1</sup>"Japanese property was entrusted to the Custodian of Alien Property for protective control only; but after evacuation an order in council authorized the Custodian to "liquidate, sell or otherwise dispose of" them and were sold without the consent of the owners. In most cases the sums received were far below market values for which the Japanese demanded some compensation. After the Claims Commission's investigations it was agreed in 1950 that \$1,222,829 to some 1,300 Canadians of Japanese origin would be paid."

Treatment of the Japanese in Canada  
During the 2nd World War  
by Blake E. Frisby

## Bethune: a "Canadian Hero"

by Sarah Binder

Norman Bethune's contributions to civilization had been forgotten by most of the world, and especially so in his native Canada, until the 1960's when the People's Republic of China offered to purchase the house where he was born. It was only then that the enormous reverence in which he was held by some people penetrated popular Canadian consciousness. In the upsurge of Canadian nationalism of recent years, Bethune has been elevated to the post of "Genuine-Canadian Hero". It is to this nationalistic search for mythical figures that Rod Langley's play, Bethune, must owe its existence, for it presents us not with Bethune the revolutionary hero of Chinese folklore, but rather with Bethune the charming, abrasive, egocentric, and naive adventurer.

Langley, in explaining the Bethune he develops in his play says: "...the problem arose of where to put the emphasis - on the character himself or the times he lived in. If one is to concentrate on his character the writing is largely imaginative. If one is to

concentrate on the time he lived in, the writing becomes documentary. I chose to concentrate on his character."

The question immediately arises as to how it is possible to understand a man, any human being, let alone a man such as Bethune who underwent profound changes in social perspective, without examining the times he lived in, the issues of the day which shaped his ideas and morality. In fact, Langley could not and did not. There is very little 'imaginative' writing in the play. In the main, the action of the play revolves around Bethune, and the speeches given Bethune are taken from his actual letters and various writings. Thus very often the action on stage seems to be disconcertingly out of step with what is being said, to be almost secondary, as if the moment were being built up for the delivery of a speech. The play would have perhaps flowed more naturally had Langley himself actually written all the lines he has Bethune say instead of relying on the man's own words. Perhaps the play would have been more cohesive. As it is the Bethune Langley

presents oscillates between being a visionary, when Bethune's own writings are used, and being a buffoon, when Langley's created situations take place.

The major shortcoming of the use of Bethune's own writings is the restriction the device places on Langley's development of character - which is his stated aim. There is no explanation, no exploration, as to why it should happen that a brilliant, creative doctor becomes so aware of social inequalities that he is not content with merely advocating socialized medicine in Canada, but must travel to distant, war-torn China to put his beliefs into practice. Langley offers no illumination as to why the change from cynical sybarite to fighter against oppression took place. It is hard for most comfortable North Americans to understand how a man like Bethune, springing from a solid middle-class background, should come into being. It is unfortunate that the dramatist's potential insight into the workings of great men is lacking. Indeed, Langley does after all offer us a documentary, vignettes from Bethune's life. Whether or not they actually took place as presented is irrelevant since all are anchored to verity with Bethune's words. There is no attempt to go beyond the words into the man's mind and soul.

The play lasts three hours. More than two hours are spent in presenting the marital state of Dr. and Mrs. Bethune. Only in the last hour or so does the action shift to Bethune's involvement in the Spanish Civil War, his fight for medicare in Montreal and finally his medical services to the Chinese Communist armies.

Why is so much of the play concerned with Bethune before his politicization, and almost exclusively with his relationship with his wife? It would seem that Langley can only unmask the man behind the myth by dredging up his domestic affairs. This is an incredibly insulting reduction. Bethune emerges not as a sensitive, raging humanitarian but as a ludicrous, strident misfit whose involvement in political issues is a superficial means of self-aggrandizement.

Of the production itself, a few commendable features may be noted. There is an interesting use of space, namely through use of several levels on stage to differentiate scenes or locales without changing sets. Neil Vipond as Bethune turns in a remarkable performance in the face of sustaining character for three hours. Unfortunately, with the exception of B.J. Gordon as Frances, Bethune's wife, the remaining actors turn in abysmally unconvincing performances, phony accents and all, contributing to the overall farcical tone of the play.

The play is on at the Centaur till March 8, and if you don't know who Bethune is you ought to go see it - it's part of your heritage.





# sports

## Women's volleyball team

# Best finish ever

by Ivy Steinberg

The McGill Women's Volleyball team finished their season in a tie for first place with Sherbrooke University as Laval, who had had more points than either of them, forfeited from the first tournament due to an ineligible player. The tie was broken by total amount of points between the two teams and, as a result, Sherbrooke took first place by virtue of three more points scored against McGill. McGill's second place finish, however, was the best ever since entry into the QUAA.

This past Saturday, the team piled onto the bus at 8:00 am and headed to Laval University for the finals. McGill had met Laval and Sherbrooke had met Loyola in the semi-finals. As expected Sherbrooke took Loyola quite handily but the Laval-McGill match was a different story.

### What a game

McGill opened the first game with good consistent serving. Something which had been lacking in previous tournaments. This enabled McGill to give Laval a match that took them by surprise. The score seesawed back and forth as hustle was the key word of the day. Combined with team spirit,

team play and an overall tremendous team effort, the Squaws brought the score to nine apiece before inexperience lost them three points in a row to Laval. Two time-outs could not get McGill going again and they dropped the first of a best of three match.

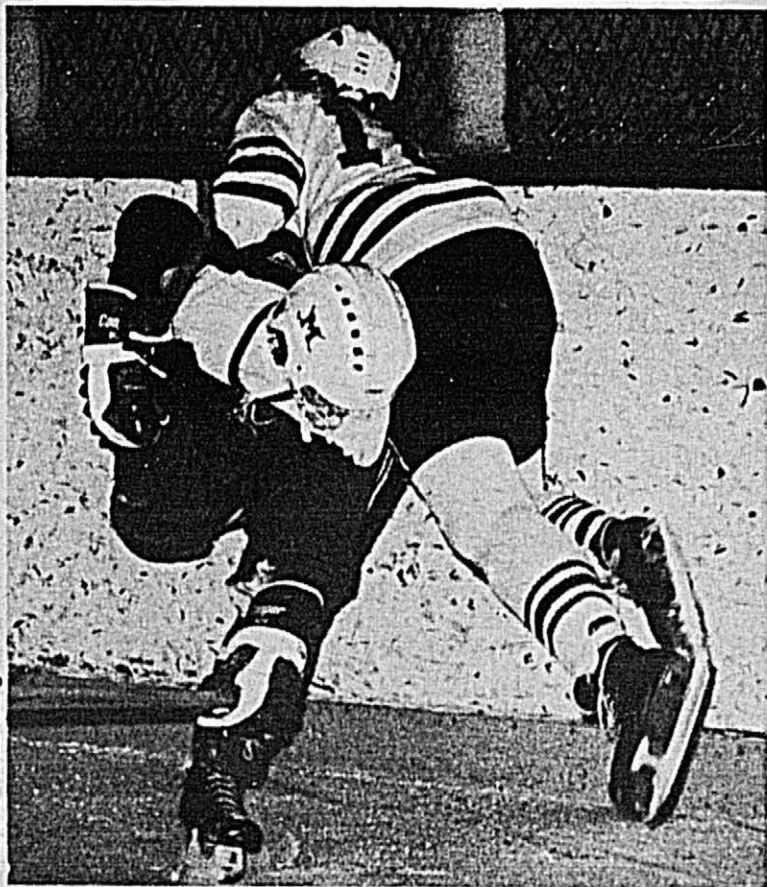
In the second game McGill jumped to an early five to one lead. It was six to four when Laval's number 14 Lise Allie began to serve for seven straight points. McGill tried desperately to catch up but had to be satisfied with a 15-10 defeat. From a spectator's point of view, it was a treat to see the match. You were hanging on to the edge of your seat as the ball was spiked, bumped, set and spiked once more.

### Anticlimax

The final between Laval and

Sherbrooke was anticlimactic as the games did not seem to contain the same calibre of play, nor the excitement of the McGill-Laval match. Laval downed Sherbrooke three games to one to avenge last year's loss and advance to the nationals which will take place at the end of the month. Either Laval or Sherbrooke has represented Quebec in the nationals in all of QUAA history. Next year could easily be the turning point as McGill will have practically the whole team back but with a solid year of experience behind them.

Congratulations must go to the coach and her players for such an exciting and well-played season. The team pulled itself together after a shaky start. They were a credit to McGill on and off the court.



McGill defenseman Cheryl King takes a Loyola attacker into the boards. A minor scuffle followed this play and both combatants were sent to the penalty box. McGill lost the contest 5-3.

## Meanwhile...

# On the slopes

by Roger

In the first QUAA ski meet of the year, held at Owl's Head last Friday and hosted by Bishop's and Loyola, the McGill women's ski team showed that they were still the team to beat in giant slalom. Alice Jefferies with a time of 1'44.3" edged out Monica Sloan of Macdonald College by a full second to earn first place; while Joanne Clifford and Marie Beland came in 5th and 7th respectively to give McGill a first place in the

team standings. Meanwhile the McGill men also fared well, the most notable performance coming from Hugh Berwick who finished second in a field of more than 60 competitors.

On Saturday it was McGill's turn to host a QUAA race, this time a slalom at Bromont. The long and difficult course seemed to take its toll particularly among the McGill racers, both men and women. Only Joanne Clifford and Brian Ward were able to make it into

the top five for McGill. The Université de Montreal ended up earning the first places Michel Chouteau winning the men's slalom while Dominique Perreault took the women's.

The next races are scheduled for two weekends from now at Mt. Ste-Anne. Given the chance to field their best teams (and if they are able to resist going into Quebec City the night before a race) the McGill teams will most definitely be the ones to look out for.



McGill's Leah Auclair [12] seems surprised as her team-mate Jo Parkin knocks the ball away from a UQTR attacker at the Currie gym last Friday night. McGill lost the game 47-33.

## Last Friday night

# Redmen pucksters walloped Sir George 8-4

by Robert Lutes

Ron Perowne and Bob O'Reilly scored two goals each as McGill's hockey team defeated Concordia's Sir George campus by a score of 8 to 4. The Redmen completely outplayed Sir George during the last two periods, and they showed a marked improvement throughout the game over their performance the last time the

two teams met.

Richard Lacoste opened the scoring for Sir George at 1:38 of the first period, putting a high shot past goalie Al Smith. Ron Perowne came back with a power-play goal at 5:34, as he was set up perfectly by Dave Brandt. Two minutes later Gary Nicoll put the Georgians ahead again, with Lacoste assisting.

### Al Smith sharp

At 1:13 of the second period, Brandt and Dave Milne set up

Bob O'Reilly who scored a power-play tally from the point. A minute later the Redmen scored again as Graham MacLachlan tipped in Bertrand Hould's pass from the corner. At the five minute mark Al Smith made an excellent glove save on a screen shot, but thirteen seconds later Lacoste connected with another shot through a screen, tying the score at three apiece. With the Georgians a man down, Smith once again

robbed them, this time on a breakaway, but the Redmen came right back with Rob O'Reilly's second goal. Then at 11:41 Lacoste completed his hat trick as he scored from the top of the circle. Bert Hould put the Redmen ahead for good as he took a pass from Pierre Mignon and forced the puck home from fifteen feet out. Dave Brandt rounded out the scoring for the second period with a power-play goal at 16:50.

### Rap it up

The Redmen added two more goals during the third stanza to insure their victory. At 12:42 Perowne scored again as he and Brandt went in two on one. Dave passed the puck to Ron who put a shot along the ice behind the goaltender. McGill's final goal came with fifteen seconds remaining in the game. Bob O'Reilly passed the puck ahead to Dave Milne, who nonchalantly flipped the disk into the net.







**I.L. KENEN**

Chairman of the American-Israel Public Affairs Committee  
(Pro-Israel Lobbying Group at the U.S. Congress)

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## Israel on Capitol Hill

(The Making of U.S. Foreign Policy in the Middle East)

Tues. Feb. 11, 8:00 p.m.

Leacock 26

McGill Committee for Social Justice in the Middle East



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Use your devious minds to try and win the Winter Carnival Scavenger Hunt

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Details and rules at Carnival office, 392-8911

## CASINO NIGHT

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That urge to work at a casino getting to you lately?  
Come to a Wheeler-Dealers' meeting!  
(People previously signed up included. Attendance compulsory!!!)

Wed., Feb. 12  
12 or 1 p.m.

Winter Carnival Office  
Union, B23-24

## MCGILL WINTER CARNIVAL '75 AND



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2nd Prize — \$50.00

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- Teams of 5
- Registration fees — \$2.50 per team
- Free Bus Transportation leaving at 1 p.m. from McGill student union to the Old Spaghetti Warehouse

SIGN UP — ROOM B-24 MCGILL STUDENT UNION

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Tuesday - Info. Booth Burnside Hall, all day.

Wednesday - Redpath Museum 12:30 - 1:30

CUSO staff member will be available for  
discussion.

A film will be shown.  
Everyone welcome.

# WORLD PLAN WEEK

S.I.M.S. McGill invites you to attend the following introductory lectures on:

## Transcendental Meditation

Tues., Feb. 11, 8 p.m.  
McIntyre Medical Centre  
Palmer Howard Theatre

Mr. Ray Farmilo

Public Service Commission  
Staff Development Branch,  
Ottawa

Mr. Laurie Sluser

President, National Institute  
for the Science of Creative  
Intelligence

Wed., Feb. 12, 8 p.m.  
Rm. 26 Leacock Bldg.

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Maharishi Mahesh Yogi,  
Dr. Hans Selye, Paul Horn

Thurs., Feb. 12, 8 p.m.  
McIntyre Medical Centre  
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Dr. David Orme-Johnson

Director, International Centre  
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Further information:  
phone 285-1298

Dr. Byron Rigby

Honorary Registrar,  
St. George's Hospital  
Psychiatrist,  
Guy's Hospital, London, Eng.



## On trial - again

Last Friday, Ismail Haridy appeared in court for the fourth time to face the same charge of criminal assault, only nothing happened; the prosecution had failed to appear. The judge had no alternative but to postpone the hearing. So, Ismail will have to appear for a fifth time on Feb. 21 to face the same charge - one that has already been thrown out of court once because of a lack of evidence.

This is the situation in a long, complex history of police harassment. On July 16, 1973 Ismail first called the police to arbitrate in a disagreement which arose over a \$15.00 bill for a bowl of soup and cup of tea. Since then, he has received two severe beatings from the police. He now bears a scar across most of his forehead and wears two false teeth replacing those he lost in the beatings.

Indeed, one might ask, "Why Ismail?" He is not active in any political organization and has never before been in any conflict with the law. One McGill student remarked after the last hearing, "He's such a nice guy whose getting harassed for no reason at all - just like any other student you'd meet at McGill. He's really a good person."

But Ismail Haridy does have two strikes against him. First, he is black, and in this current economic situation of inflation and unemployment, minority groups are first to be attacked. But more importantly, Ismail has refused to cooperate with police attempts to cover up his beatings. He has spoken to the press; several magazines and T.V. stations have carried his story. He has refused police offers to pay for damages in return for his silence. Further-

more, Juanita Westmoreland, a prominent Montreal lawyer, has taken his case. Ismail has become a painful thorn to the police department and they are very aware of his presence.

Perhaps, the police have strengthened their case with new witnesses. Perhaps, they will charge him with further crimes as they have already threatened to do. But whatever the eventual outcome, Ismail Haridy is an innocent Canadian citizen and a student of McGill university who deserves more than he has received at the hands of the Canadian judicial system. Students who wish to obtain further information or who wish to help by attending his trial on February 21 should please contact Rob Long at 843-3441.

Robert Long

## McGILL DAILY

VOL. 64 NO. 73

TUESDAY, FEBRUARY 11, 1975

3 CENTS

## India: caste into prison

by Ted Nation

Over 40,000 political prisoners sit awaiting trial in Indian jails, said Hari Sharma, professor of Political Science at Simon Fraser University, last night.

"Under the pretext of external security, thousands have been massacred by para-military forces since the class revolution in Naxalbari in 1967," said Sharma speaking to the Afro-Asian Latin American Solidarity Committee.

Sharma said that India's government, operating since 1960 under martial law, was committed to preserving the caste system. Therefore it suppressed revolt with strategic armed camps and search and destroy missions. He cited one example of workers who refused to work, and were then fired upon and burnt to death by the landlords and their agents. Sharma said all charges were dropped by the Madras courts because of the class status of the landlords.

Sharma described the economic conditions prevailing in

India that have necessitated a revolt of the classes. While India has made great industrial advances, and has many signs of material affluence, over two-thirds of her population currently live under the world level of basic subsistence, Sharma said.

To suppress the dissent, Sharma said, "Right-wing fascist groups and communist youth organizations in Calcutta have been equipped with police weapons and been allowed to clean up their neighbourhoods by going door to door, dragging people out and slaughtering them."

"Lawyers, magistrates and cultural figures who speak out against the brutality are beaten up, while the commissions promised to investigate these crimes are never enacted," Sharma said.

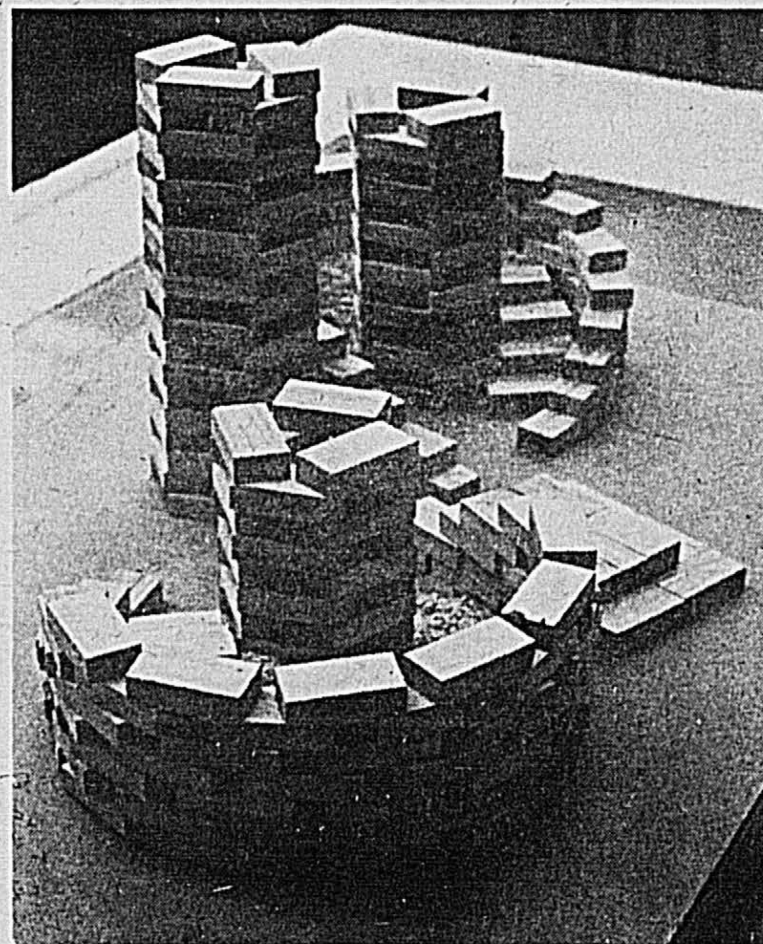
"India's penal code, based on nineteenth century British law, contains many laws supposedly for national defense such as the Border Security Act, but are actually for internal suppression," Sharma said.

### Pension Plan conference

A conference on McGill's Pension Plan with speakers J. Weldon, professor of economics and J. Gargiso, the maintenance workers union representative will be held tonight at 5:15 p.m. in Union 307. Sponsored by the Library Assistants Union Drive.

### A night with Jack Scott

Jack Scott, labour organizer, union leader and author still active in the workers' movement in B.C. will be giving a conference on "The History of the Canadian Working Class," tonight at 8 p.m. in Union 307. Sponsored by the Workers' Support Committee.



Dana E.

We can be sure that the weather can warm up just in time to melt the real version of the Winter Carnival Ice Palace. This model, designed by Carol Scheffer, portrays the structure that will soon rise on the lower campus.

## Canada's concentration camps

by June K. Tanaka

Discrimination, says J.D. Rose, is the behavioral expression of intergroup prejudice, most of which can be reduced to cognitive and affective forms. He also says that prejudice may be not so much a cause of discrimination as an effect of it. Whichever the case may be, such behavioral expression in its intense and organized form was experienced by the Japanese minority that lived on the west coast of B.C. before the 2nd World War.

The prejudice and discrimination began early, were constantly fanned during the depression years, and, with the outbreak of war, flared into hysteria, resulting in government action for the wholesale uprooting and dispersal of the entire Japanese population, an act without real parallel in the history of Canada.

One might argue that it was wartime, when people tend to become irrational with fear and suspicion. But the roots of hostility were already there when war broke out, and though there were voices raised urging fairness, they were drowned in the louder and insistent voices of the racists who saw the ideal opportunity to expel the Japanese. Even now, some people are unaware that such a thing could have happened in a land which prides itself on democratic principles.

### Japanese settle in B.C.

In order to see how this came about it is necessary to look briefly at the earlier years.

The first Japanese came to B.C. in

1875 and took part in the settling of the west as railroad workers, miners, lumbermen and fishermen. They gradually settled into rural and urban areas, hacking out farms in the Fraser Valley and venturing into small businesses in the cities. The Japanese were hard working and law abiding people, but as early as 1891 anti-Japanese forces were at work aiming at their restriction. These forces succeeded when in 1902 a bill was passed which disenfranchised the Japanese.

Shortly afterwards, an "Asiatic Exclusion League" was formed which charged that the Japanese were "extremely aggressive, and unless checked would ultimately control B.C." In 1907 a mass parade held by this group marched into Powell St., a Japanese business section, and mob violence devastated the area. After the riot a series of laws were passed which gradually reduced the entry of Japanese into Canada until in 1928 it was 150. The quota system has since gone, but a glance at the 1946-1968 Immigration Statistics still shows a selective process against Japanese immigration:

Japan — 4147  
Morocco — 8522  
Hong Kong-10555  
India — 29670  
Australia — 31056

In 1942 there were 22,000 people of Japanese extraction living in B.C., 8000 of whom were in greater Vancouver engaged in various small businesses

Continued on page 4